

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets. . . . The Lord God has spoken, who can but prophesy?"—AMOS

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Price One Penny.

THE EMIGRATION FUND—TAKE CARE OF IT.

By the progressive counsels and arrangements of the Priesthood in these lands the Emigration Fund has been put into operation. It has proved a blessing to hundreds of the Saints, by which means they have been enabled to realize the desires of their hearts, in obeying the commands of God in gathering to Zion, there to put themselves in a position to bring about his purposes concerning themselves and his work. The small means deposited by them in the fund would, no doubt, in thousands of instances, have been spent. Economy, for their own good, has been taught them; and great care has been taken to give the due and proper credit, to all parties depositing, on the Conference ledgers. To collect the pennies, twopences, sixpences and upwards, has caused much work, anxiety and arrangement, and the Saints generally have obeyed the words of instruction; and instead of uselessly throwing away or spending the money, they have, to their credit, that which will do them good towards their deliverance from Babylon. It does us good, as ministers to the people, to know that they show a zeal and willingness to thus work out their own salvation. It is a fact obvious to all, that if such a fund and such arrangements had not been put into operation, very, very few would have

had a penny saved or laid by. Many pounds that are now to the credit of the Saints would have been squandered, and no visible or sensible good enjoyed; nay, many might have been worse, for they might have indulged in things which might have resulted to their injury. The benefits arising from the careful husbanding of the little means of the Saints are incalculable, and the anxiety and honesty of the Priesthood to bring about such a result are highly praiseworthy. Such a system imposes great and responsible duties on the Presidents of Conferences, which are generally acquitted with patience and assiduity.

It is the duty of the Priesthood not only to encourage the Saints to continue in the wise work of saving, but to teach them so as to prevent them from unwisely and unnecessarily using the money in the fund for any other purpose than that great one of emigration. We would not be true to the Saints' best interests, nor performing our duties as faithful teachers of the people, if we allowed any extravagance or thoughtlessness on their part to draw the means from the fund for any other than the original and legitimate object, without warning them candidly and reproving them kindly. True, the money belongs to the depositors, and is

subject to their order or demand; but the Saints, if not wise and careful, ought to be taught to become so, and the warning voice should be listened to with humility, and they should encourage the spirit of obedience.

In, we presume, nearly if not all the Conferences the Saints withdraw from the fund. They go to the President with the pass-books and are supplied as they require. Some little excuse is made; some little reason is given; and, perhaps, an apology is nervously made. Now, we are convinced that much of the money drawn is only for the gratification of some useless want, created needlessly, and which would be better dispensed with. If one or two of the family want to go on a little excursion, and there is no money to spare in the house, the word is, "Oh! we can get it out of the fund, and pay it back soon." If an extra pair of shoes is wanted, and there is no money, "Get it out of our emigration money." If there is to be a party at the factory, or with some friends, they cannot forego the pleasure, and must draw the requisite sum out. If the child is sick, drugs must be paid for—they have no ready money, but they have a trifle in the fund. If some distant friend dies—a grand-uncle or thirty-second cousin—suits of black must be purchased; people expect them to be in the fashion! and having no means on hand, they have a little in the fund, which is drawn that they may join in the foolish fashions of the present age. Perhaps a friend wants the loan of a little money, and, as he cannot be accommodated without drawing from the President, it must be done. Numbers of other little causes arise which we do not wish to enumerate. Of course, all is *promised* to be returned very soon, with as much more as possible!

Let us ask a few questions. As the money which you have in the fund would have been spent but for the operations of the fund, what would you have done if you had had nothing in it? You must have done without it. If you had none in and could do without it, being compelled to, why not do without infringing on the fund? But, really, would it not have been better to have prevented the want, that is, if it was preventable? There are some instances, of which we

are fully aware, that circumstances compel parties to apply for relief, and such have our deepest sympathy. We are conscious of the trials that the Saints have to pass through; we feel for them laboring through events so harassing to their natures, and we are prepared to hear of them combating through scenes which are unavoidable; all these, and more, we know are the lot of many, and we are, therefore, ready to meet any remarks they may make. But we are deeply sensible that nearly all the withdrawals could be avoided; that unnecessary wants are encouraged and foolish whims gratified. It is really time for the Saints to learn wisdom, and not thoughtlessly put obstacles to their salvation in their own path. When they commence to do good they should continue in it. The spirit that first constrained them to attend to the suggestions of the Priesthood in saving their unnoticed waste-pennies, should continue with them to keep sacred the means devoted to their emancipation. The Saints, though conscious that the money is their own, yet ought to feel that they have no actual right to its use but for one particular object. Nothing whatever should tempt them to rob themselves of those privileges which the gathering to Zion alone can secure. It is grievous to see the thoughtlessness of many in this respect. The zeal which was so eminent in beginning the good work seems to flag, and the veriest trifle is permitted to step in between them and their duties. Such a course is fraught with serious consequences, is productive of evils which may have a bearing on their eternal welfare. The way is stopped up that leads to the securing of inestimable blessings, and more or less a spirit of indifference and carelessness takes hold of many, and they are unable to refund as they expected. They cannot expect the blessing of God to assist their efforts when they have not held sacred what they had; and more than all, the gratification of unnecessary wants weakens the resolutions before made, and makes men easy preys to every morbid desire. It does seem as if the Saints forget their own interests, and tamper with folly, fashion and caprice.

It would be well for the Saints to remember the original and legitimate

design for which their means was deposited, and see the absolute necessity of obeying the counsels of the Priesthood, that what they save is to contribute to their own good alone. We have no personal interest in thus writing to the Saints, but, as a faithful servant of God, we cannot refrain from giving such counsel and warning as the necessities of the times require of us. We want to be more careful of you than you are of yourselves, that when the future consequences burst upon you, you will acquit us of supineness and indifference, and bear testimony that we, at least, did our duty.

It is painful for us to write to the Saints thus, but we consider it necessary, and we feel conscious that every

right and noble-minded Saint will only love us the more for having plainly done our duty. We write to no one particularly, but to all generally. We do not find fault only to endeavor to get you to remedy that fault; nor do we entertain feelings of displeasure against any one for what has been done; for much may have been done without reflection. But we faithfully request that the mistakes of the past may be lessons for the future; and never allowing yourselves to forget this and every good word and counsel, you may, by practically applying them, be enabled to overcome all things, and receive with the faithful the promises consequent upon obedience to all truth.

CHAPTERS ON ASIA.

BY ELDER MATTHEW M'CUNE.

Having spent about twenty-two years of my life in India, or, rather on the Asiatic continent, and being mixed up more or less, during that time, with the natives of the country, a good opportunity was afforded me of becoming acquainted with the manners, customs, religions, &c., of the different races inhabiting those parts of that continent where my observations extended. A brief description of these may not be without interest to the readers of the *Star*, and to add to their information or instruction would give me much pleasure and satisfaction.

I will begin with the Hindoos of India, who form the major part of the inhabitants of Hindostan. They are divided into four great classes, called "castes." Of these, the first and leading class is the *Brahmins*, or sacerdotal class; the second, the *Kshatriyas*, or military class; the third the *Vaisyas*, or merchant class, and the fourth the *Sudras*, or servile class. These four great divisions are again subdivided into other classes, all and every one of which keep themselves distinct from one another. The Brahminical caste, or the priests, are the leaders of the people, and, to a certain extent, almost their gods. The privilege of reading and explaining the *vedas* of sacred books, and

belongs exclusively to them. To such an extent are the Brahmins revered, that it is quite common to see men and women of the inferior castes prostrating themselves on the ground before a Brahmin whenever they may chance to meet one. Especially is this the case in the towns and villages inland. Even a king among them, if of an inferior caste, must render obeisance to a beggar of the Brahminical caste. And the latter must be held sacred let him do what he will; transgress the laws as he may, he must not be punished, his person is sacred. The Brahmins are the recognized teachers of the people. Whatever they pronounce holy is held to be such by the people, whether it be bull, cow, monkey, crow or anything else; no matter how absurd it may be, it must not be questioned by the inferior castes. As a natural consequence of such a recognized assumption of sanctity and power, and consequently of superiority, they are, to millions, objects of worship. They can lead the people just as they please. In this way the recent wide-spread rebellion amongst the Sepoys of India may be traced to the priestly caste of the Hindoo race, perhaps aided by the Moslem priests amongst the Mussulman or Mahometan army, whose influ-

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ence is also very great among the followers of Mahomet.

The most complete system of espionage and control is kept up by the Brahmins, among the native population of India; and so wedded are the people to their religion, that nothing is too absurd or monstrous for them to believe or perpetrate at the suggestion or dictation of their priests. So holy are these priests considered to be, that should one of an inferior caste touch their garments in passing they would feel themselves polluted; their clothing would have to be washed, and their bodies bathed, ere they could be restored to their standing in their caste.

The same assumption of superiority may be seen in each of the other castes, and in every subdivision of them; the feeling of exclusiveness, or "I am better than you," manifested in various ways, such as refusing to associate with each other, to intermarry, eat with or exchange the *hookah* or pipe with each other, unless with those of their own caste. Added to this is a supercilious contempt for all castes that are considered inferior to their own.

The *Kshatryas*, or warriors, form the larger portion of the native army, although there are mixed up with them a great many of the, so-called, inferior castes, and a few of the Brahminical caste, as well as a large number of Mussulmans. This caste, as a general thing, think it beneath their dignity to be anything but soldiers, it being a part of their belief that should they fall in battle they pass immediately to bliss.

The *Vasys*, or merchant class, comprise the merchants, *Ryots* or farmers, &c.

Among the *sudras* or *sooders* only is to be found the *doomwallah* or *pariah*. The *pariahs* are considered outcasts by the rest of the Hindoos. They are the only class in Hindostan who will perform the lowest menial offices, such as sweeping the house, carrying out slops, cleaning out back-houses, &c.; and they are the only class of Hindoos who will eat of food that has been prepared for Europeans. Swine's flesh is generally considered an abomination by both

Hindoos and Mussulmans, but the *pariahs* will eat it.

The prejudice of caste is the great hindrance to improvement among the inhabitants of British India. It binds them down with bands of iron; thus, they must not attempt to step out of the track their fathers have trodden in before them, consequently, if he was a cooly or laborer, they must be coolies also; if he was a farmer they must be farmers too, and if he was a soldier they must follow the profession of arms as well. It, in like manner, raises a barrier in the way of every new invention, considering such an insult to the memory of their fathers. Hence the Asiatic farmer may be seen using the same primitive plough that was in use two thousand years ago. They likewise persist in carrying upon the head, in small baskets, earth, rubbish, manure and other things which in Europe would be carried in a wheelbarrow. I recollect hearing an amusing anecdote, illustrative of the aversion they have to all improvement. A gentleman, thinking to confer a benefit upon the coolies at work on his estate, introduced wheelbarrows amongst them, taking some pains to instruct them how to use the barrows, and left them, feeling assured that he had been the means of conferring a lasting blessing upon the natives of India; judge, then, of his astonishment, upon his returning at the close of the day, to find each of them with a shovelful of earth in his wheelbarrow, sweating and broiling as he carried his barrow in his arms! In this way Hindooism becomes a perfect clog upon all progress, either physical or mental; thus standing in direct contrast to the Gospel of Jesus Christ which embraces an eternal system of progression in principles of knowledge which are destined to exert a god-like power in elevating and ennobling all who will profit by the privileges thus offered—a power which even now is realized to a great extent. Contrast this with the progression of modern Christianity which is confined to a favoured few, and ceases, even with them, at the close of their lives.

Your character cannot be essentially injured except by your own acts. If one speaks evil of you, let your life be so that no one will believe him.

SYNOPSIS OF A CONFERENCE

HELD IN BREAD-STREET CHAPEL, BRISTOL, SUNDAY, JANUARY 4TH, 1863.

After the morning meeting was opened by singing and prayer, President George Halliday addressed the congregation on the great privilege of meeting together, inasmuch as the Saints in the Conference are scattered over a large district of country. He was happy to see the Presiding and Travelling Elders present, who could communicate to the Saints, in their several fields of labor, the leading particulars and spirit of the Conference.

Elders William Smith, President of the Bristol Branch, C. H. Rees of the Wiltshire District, Thomas Yates of the South Moulton District, and William Willes of the Taunton and Exeter District, represented their several fields of labor in a brief manner, as being in a prosperous condition. After which, President Halliday gave a condensed report of the Conference, and stated, that there had been fifty baptisms during the past year; that the number of intending emigrants was double that of last year: that they had seventeen sub-agents for the *Star*, which was issued to the subscribers every Sabbath; and concluded by urging the Saints to prize the revelations they have been privileged to receive, not only in the Bible but also those contained in the *Star* and other publications of the Church.

Elder T. E. Jeremy, President of the Welsh Mission, congratulated the Saints upon their favorable position, as being out of debt, and said, that he did not feel contracted in spirit, but was glad to hear of the prosperity of the Saints in every land.

President Cannon delivered spirited and comprehensive discourses in the afternoon and evening, on the past, present and future position of the Church. He urged upon the Saints the necessity of watching the signs of the times, and not run the risk, as the world are doing, of being overtaken by the coming awful judgments; nor fall into the snare, by attributing, as they do, the transpiring of the many events, in fulfilment of the predictions of ancient and modern Prophets to natural causes

and influences, ignoring the overruling hand of God, but acknowledge the hand of the Almighty in whatever takes place; also, to prepare themselves for the coming of our Lord, by striving to do his will on earth, as it is done in heaven; and, casting off their old Babylonish traditions and habits, drinking deeply at the fountain of truth, whereby they would be inspired to carry out such measures as would eventually place them in a position where they would not only be able to endure, but also enjoy the society of our Lord and his holy angels; to co-operate in spirit and in action with the faithful of all ages of the world, and bring about that glorious time, when our Lord will reign upon the earth in power and glory, and when the knowledge of the Lord shall fill the whole earth.

Elder W. G. Mills, President of the Birmingham District, spoke for some time upon the advantages and privileges the Saints enjoy, in being made partakers of the sufferings of Christ, in having to bear the scorn and opposition of the world, which tends to develop those noble and god-like attributes, which would otherwise remain in an undeveloped condition.

President Halliday called for a meeting of the Priesthood at half-past two o'clock on Monday afternoon.

Conference closed with prayer by President Cannon.

On Monday afternoon the Council met pursuant to notice; and was opened by prayer by President Halliday, who made some remarks upon the necessity of the presiding officers being very particular in relation to monetary matters; and, for those Elders, who were about to go to Zion to avoid burthening themselves with extra luggage, as he wished all to strictly carry out the instructions of President Cannon contained in the *Star* in relation thereto. He also made some remarks relative to Tithing and obtaining subscribers for the *Star* in the place of those who are about to emigrate.

President Cannon followed, and gave

some useful and appropriate instructions in relation to their being one with the President of the Conference; and remarked, that any Elder who is doing anything that he does not wish his brethren to know of, may be sure that he is doing wrong; and, as a consequence, will lose the Spirit and jeopardize his standing in the Church. The Council closed with benediction by President Cannon.

The remainder of the evening, until nearly eleven o'clock, was enjoyed by the Saints, after partaking of refreshments, with reciting and singing, interspersed

with short addresses by Presidents Cannon and Halliday.

President Cannon reviewed the advantages which the working-man enjoyed in Zion, as compared with his position in this country, under the contracted influences and practices connected with earning and spending his wages; showing the superiority of the former, in developing the powers within him, teaching him to be self-reliant, and thus enabling him to become more independent instead of a living machine dependent upon the will of his employers, as he is, to a great extent, in this land.

WILLIAM WILLES, Clerk.

HISTORY OF JOSEPH SMITH.

(Continued from page 49.)

Elder W. Woodruff wrote the following:—

“Boston, July 16, 1844.

Elders B. Young and O. Pratt.

Dear Brethren,—I hasten to inform you that I returned to this city on hearing the report of the death of Joseph and Hyrum, expecting to see you. I have waited a number of days in deep suspense, to obtain word I could rely on.

This morning two letters were put into my hands by sister Phelps, one from E. Snow and one from J. E. Page of Pittsburg, both confirming the report of the death of Joseph and Hyrum—they were murdered in Carthage Jail.

It is not for me to counsel you, but I would ask if it would not be well for you to come direct to Boston, and hold a council with the Twelve and decide what course to pursue. Things are still very critical in the west; we don't know where it will end.

I spent the Sabbath here, spoke three times, comforted the Saints all I could and had a good time. The Saints bear the shock well. I am well and in good spirits. I do not know where I can address my letters to reach you. I shall write to Lowell, Peterboro' and Bradford, hoping they may reach you in one of those places.

I shall go immediately to Farmington, New Haven, Ct., and New York; if you wish to write to me, direct to Farmington, Ct.

Yours in the kingdom of God,
WILFORD WOODRUFF.”

President Young having received

Elder Woodruff's letter at Peterboro', started for Boston, but on arriving at Lowell remained all night.

Wednesday, 17.—Mrs. Emma Smith, in company with Messrs. Woods and Wasson, went to Carthage for letters of administration on the estate of her deceased husband, Joseph Smith.

The following is from Elder Woodruff's Journal:—

“Elder B. Young arrived in Boston this morning. I walked with him to 57, Temple-street, and called upon sister Vose. Brother Young took the bed and gave vent to his feelings in tears. I took the big chair, and veiled my face, and for the first time gave vent to my grief and mourning for the Prophet and Patriarch of the Church, Joseph and Hyrum Smith, who were murdered by a Gentile mob. After being bathed in a flood of tears I felt composed. Elder Young left the city. I spent the night at brother Phelps'.”

The following is extracted from the *St. Louis Transcript*, taken from the report of the Editor of the *Republican*:—

“On our return we stopped at Warsaw, where the State Commissioners were joined by Col. Wood, the Mayor of Quincy, and Mr. Conyers. These gentlemen had returned from Nauvoo through Carthage, and had been laboring to establish peace between the parties.

The people of Hancock county, however, appear to be averse to any compromise short of the removal of the Mormons from the county. They assert that it is now absolutely necessary to peace and quiet-

ness that either the Mormons or citizens quit the county, and that sooner or later one must go, even if force be necessary to accomplish it.

Mr. Jonas, one of the commissioners, addressed the citizens of Warsaw, and called upon them to say whether they would support the Governor in enforcing the law and upholding the Constitution, and they unanimously refused to give the pledge.

The same evening a Mr. Skinner of Carthage, who professed to speak in the name of the citizens of Hancock, uttered the same sentiment. He deprecated, as impossible, the idea of settlement if the Mormons were to remain.

A committee of the citizens waited upon Governor Ford, informing him of their fixed conviction that it was necessary one of the parties should leave the county, and desiring him to decide.

The Governor replied that it was not for him to decide such a question, or to order any body of citizens, whether Mormons or anti-Mormons, out of the county or State.

From the feeling evinced by the most active in the anti-Mormon ranks, we came to the conclusion that nothing but a dread of consequences would prevent further outbreaks. The flame has been smothered for a time, but the fire has not been quenched, and slight causes may make it burst forth more fiercely than before.

Governor Ford has a most arduous duty to perform. Of his ability to discharge it we will not now speak. At our latest dates he was still at Quincy, and avowed the intention of maintaining the ascendancy of the law at all hazards. He has dismissed all the troops, and they have returned to their homes."

Thursday, 18.—No rain since the night of the 29th ult., of any moment: excessively warm. Thermometer 92½° Far. After sunset the clouds gathered dense and black, accompanied by lightning, which became so constant, and the flashes so near each other, as to be almost one continued flash, lighter than noonday; the rain descended in torrents, the wind tremendous, prostrating many trees and some houses.

The following is from Elder Woodruff's Journal:—

"President B. Young arrived in the city of Boston, also Elders O. Hyde, H. C. Kimball and O. Pratt. We met together in council, and agreed to counsel the Elders and brethren having families at

Nauvoo, to return immediately to them. Elder Hyde advertised that he would preach on the subject of the massacre of Joseph and Hyrum Smith, the Prophet and Patriarch of the Church.

According to appointment the Saints and friends met in a hall in Washington-street. Elder Hyde preached from words in the 24th chap. of Matthew, 9 to 14 verses, and concluded with the following remarks:—

'In consequence of the death of the Prophets, the Editors seem to get the spirit of prophecy, and say the work is done, and will stop and die; but, as I am in the midst of the prophetic Editors, like Saul I catch some of the spirit of prophecy, and so I will prophesy that instead of the work dying, it will be like the mustard stock that was ripe, that a man undertook to throw out of his garden, and scattered seed all over it, and next year it was nothing but mustard. It will be so by shedding the blood of the Prophets—it will make ten Saints where there is one now.

Some said that he would be President, but is now dead; now, what will he do? The Revelator says, "He that overcometh will I give power over the nations, and he shall rule them with a rod of iron;" I don't know but he may hold the keys of the plagues that are to be poured out in the last days upon this and other nations.

Angels appeared anciently to John, who were his fellow-servants the Prophets. Joseph may appear in this day to his brethren.

This Gospel of the kingdom must be preached in all the world for a testimony, then shall the end come; though they should be persecuted, if they endured to the end, they should be saved.

This generation speak much about the clouds and weather; they discern the face of the sky, but why can they not discern the signs of the times? The fig trees are leafing, and all things indicate the second Advent of Christ.'

Elder B. Young arose, and said he felt disposed to add his testimony; Be of good cheer. The testimony is not in force while the testator liveth; when he died it was in force; so it is with Joseph.

On the day of Pentecost there were but 120 of the Saints, but at that time there were added 3,000 souls. When God sends a man to do a work, all the devils in hell cannot kill him until he gets through his work; so with Joseph, he prepared all things, gave the keys to men on the earth, and said, 'I may soon be taken from you.'

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 25, 1863.

SLANDERS AGAINST THE TRUTH AND ITS BELIEVERS— READINESS OF THE WORLD TO RECEIVE THEM.

It would be amusing, if it were not so serious a matter to us, to notice the misrepresentations and falsehoods which are circulated respecting the Latter-day Saints, their belief and their practices. Had we not the evidence continually afforded unto us, we would deem it impossible for such improbable stories to be circulated and believed by people professing to be intelligent, as is the case where we are concerned. Men profess to be destitute of sufficient credulity to believe the testimonies which the Elders of this Church bear unto them. They cannot exercise faith enough, they say, to entertain our statements and place that reliance upon them which is necessary to comply with the requirements of the Lord; yet, at the same time, they will listen to and accept the most incredible fabrications respecting our belief and practices. One-tithe of the belief they manifest in these outlandish and unnatural tales, if purified by the sanctifying influence of the holy Spirit, would enable them to receive and gladly entertain the message of life and salvation, with its evidences, which are presented to the world by the servants of the Lord. There is no statement, however unnatural and destitute even of all semblance of probability respecting us, that does not find a ready acceptance on the part of a certain class of persons in the world, while all the testimonies and evidences presented by us, found in the Scriptures and in reason, in support of our belief and doctrines, and set forth in the most simple and truthful manner, are rejected with contumely and scorn as beneath their consideration. The lapse of thirty-two years has made no change, in this respect, in the feelings of persons of this class. Though the Gospel has been preached for that length of time in the midst of Christendom, and they have seen its fruits exhibited under the most trying and painful circumstances, yet they are as ready to-day to deny the existence of virtue and any good qualities among the Latter-day Saints, as they were when the Church was first organized.

It might have been thought, in the beginning, that if the Saints could have the opportunity of manifesting unto the world for a quarter of a century the character of their faith, the foolish and unfounded opposition, which had been displayed in the times when the people were ignorant of our doctrines, would have vanished away, and a more liberal and believing spirit have taken its place. It might have been thought that by submitting quietly to repeated persecutions, by suffering every indignity and wrong and slander that could be heaped upon us, permitting ourselves to be driven from place to place, suffering every privation and hardship that was possible for human nature to endure, and in many instances laying down life itself in testimony of the truth of what we believe, and enduring all these wrongs in a spirit of Christian fortitude and unexampled patience, would have convinced the world that there was something more than

man's wisdom, power and energy, connected with this system; and that there was in the possession of its believers that Spirit which had sustained Jesus and his Apostles, and those who believed on their testimonies in the days when they were upon the earth. But the contrary of this has been the case. Notwithstanding there have been testimonies piled one upon another almost mountain high, respecting the purity of this people and the correctness of their principles; notwithstanding the innumerable lies, misrepresentations and slanders which have been circulated against us, have, times without number, been exposed and laid bare; notwithstanding the march of human events has held up to the obloquy and contempt of the whole civilized world those who have so cruelly persecuted us in the past, there is as little disposition manifested to-day, by the inhabitants of the earth, to bow in submission to the truth which we declare, and to acknowledge the purity of the motives which have actuated us in our conduct, as there was thirty years ago. These results may scarcely seem to be reconcilable with men's views of the power of truth; but they are perfectly consistent with the revelations of the Lord in the beginning, before the Church was organized, to the Prophet Joseph. He was told that persecution would rage more and more; for the iniquities of men should be revealed, and those who were not built upon the Rock would seek to overthrow the Church; and that his name should be known and held in honor and reproach among the nations, for the work which the Lord would perform by his hands would cause the righteous to rejoice and the wicked to rage; but the work would increase the more opposed, and spread farther and farther, increasing in knowledge till they who should embrace it should be sanctified and receive an inheritance where the glory of God would rest upon them.

If this were the work of man, and of man alone, it might have been expected that different results would have followed from what we now witness; but being of God, and having for its object the redemption of man from the thralldom of sin, and the emancipation of the earth from the dominion of darkness, it might, with all propriety, be expected that the Evil one who has so long usurped power should exert himself to the very uttermost to resist and counteract the purposes of our Father in heaven, and perpetuate that reign of misery and wickedness which, through his machinations, has existed thus far upon the earth. It would be unreasonable to suppose, knowing what we do about his character by his past movements among the children of men, that he would succumb or retreat without a struggle. He is emboldened by the recollection of past successes and triumphs. He has proved too frequently, to be now readily discouraged, the easiness with which mankind can be deceived and led astray. In many a past struggle he has found them his willing dupes and his active agents in riveting those chains upon themselves and upon their fellow-creatures which made them his willing captives.

The Evil one has been rightly termed the "father of lies" and "a murderer from the beginning." Falsehood is his favorite weapon, and by disseminating falsehoods he incites the children of men to acts of violence against everything that is of God and godly, which acts of violence too frequently culminate in murder. The rejection of the truth by the people, the hardening of their hearts against the testimony of the servants of God and the message of salvation which is borne to them, render them most susceptible to the influences of Satan, and prepare them to become more suitable agents for the carrying out of his wicked designs. It is plain enough to the observant that the world to-day is more.

hardened in the rejection of the principles of the Gospel, and is more willing to lend an ear to the malicious slanders which the Adversary puts in circulation, through those who are influenced by him, than it was even when this Work was established. The world is ripening in iniquity. The honest and the meek—those who are willing to bow in submission to the commandments of God, have been for many years gathering out from the nations to whom the Gospel has been preached. Of course, after they have been gathered out there has been less virtue, purity, and love of God left behind; and the preaching of the Gospel with the publication of its principles by means of the press and other agencies for the past thirty-two years have left but few, comparatively speaking, in possession of an excuse for their non-submission to the requirements of the Almighty. Where men have heard the truth preached and testified to, and have rejected it, there the Spirit of the Lord has begun to decrease, till the various sects, professors of religion and non-professors, who, previous to the declaration of the Gospel in its purity and fulness, enjoyed a portion of that Spirit, have been deserted by it, to a very great extent, because of the hardening of their hearts in refusing to obey the truth. The Lord says, that "From him who repents not shall be taken even the light which he has received, for my Spirit shall not always strive with men."

The readiness of the world to believe every conceivable slander and misrepresentation is almost incredible. We have but to cast our minds back to the recent persecution which was raised against the people of God in the Valleys of the Mountains, and throughout all the world where they were dwelling, to find abundant evidences of this. For a period of two years, more or less, it seemed as though the Adversary of truth held high carnival on the earth, and revelled in the complete enjoyment of unbounded license in circulating, with devilish ingenuity and perseverance, slanders and falsehoods the most base and malignant. He found ready believers of all his tales in priest and people, in rich and poor, in learned and unlearned. With few exceptions mankind opened the avenues of their hearts to admit the evil flood of hellish detraction. From that time to the present there has been a reaction. Falsehood got the start; yet the truth has not slumbered, but, keeping the goal in sight, has steadily pressed forward until it has been vindicated by the complete exposure of those misrepresentations and falsehoods. It might be thought that after the experience of the past, mankind would be less liable to deception than before, upon those points; but, strange as it may seem to the unreflecting, we assert without hesitation, that there is as great a disposition at the present time to believe and give a ready acceptance to falsehood, and to circulate it, should the Adversary re-commence his old efforts, as there ever has been.

We wish in this connection to warn the Priesthood and Saints, that they may be prepared for the things that are coming, and not suffer themselves to be lulled into fancied security with the idea that the Evil one has been foiled, and will not therefore renew his efforts. The Lord may give unto us breathing-spells; He may exert his power in our behalf so far as not to permit us to be utterly overwhelmed and destroyed; but we may be assured that Satan is determined to wage an unrelenting warfare. He is an uncompromising enemy; and when we have peace, instead of falling asleep and giving way to lethargy, the period of rest thus afforded us should be used to the best advantage, in strengthening every weak and assailable place, and arming ourselves against the day when the conflict will be renewed with its old hatred and virulence.

ABSTRACT OF CORRESPONDENCE.

HULL CONFERENCE.—Elder P. P. Pratt, President of Hull Conference, writes under date of Jan. 5th, that the majority of the Saints are feeling well in their holy religion, and manifest a desire to increase in faith and in the knowledge of the truth, and to live more closely to the precepts of their religion in the future than they have done in the past. The principle of Gathering contained in the Gospel, they fully realize and appreciate; and had they the means to accomplish their desires, they would soon gather to the peaceful and prosperous home that the Lord has provided for his people. He further states that a spirit of inquiry seems to be on the increase, and the prospects are good for the spread of the truth.

DORSETSHIRE CONFERENCE.—Elder E. F. Bird writing, Jan. 9, from the Dorsetshire Conference, states that Elder Bramall and he are endeavoring to keep the Saints alive to their duties. In a Conference meeting held in Bridport on Sunday, December 14th, last, the Spirit of the Lord was enjoyed, and good instructions were imparted. He states that while visiting his relations in London and vicinity he was enabled, by his honest testimony, to remove much prejudice which they had entertained against the work of God, in consequence of their listening to the wicked and foolish reports in circulation.

DESERET.—We have had several letters forwarded to us, received from parties who emigrated last season, by their friends in this country. As they contain much of a private nature we cannot publish them at length; but we present with pleasure the following extracts from them to our readers:—

Sister Ellen Hallett writes from Lehi City to her parents in Portsmouth, who are not members of the Church, and says, "I came to Great Salt Lake City on the 4th September, and was kindly received by brother C. V. Spencer, who took me to his house and made me very comfortable. On the 6th, I engaged with a lady as general servant, at a dollar per week. I was with her one week when brother and sister H., having heard I was there, sent their team from Lehi City for me, where I have been made very comfortable ever since. They are in very good circumstances, have got a nice farm and a pretty little house, and are having another house built.

I have been to Conference and the meetings were excellent. President Young addressed the Saints; and, if ever I felt like praising God, it was when listening to the voice of his Prophet and the holy men whom God has called to speak his Word and bear off his kingdom. At the close of the Conference, we all shouted Hallelujah, and praised and glorified God. I thought of you all, and wished you were here to share the joys of these beautiful valleys, which are surrounded by very lofty mountains on which snow can be seen all the year round. This valley is very level: you can see thousands of acres of land on the level, the atmosphere is so clear. All the people whom I have seen have been very healthy, fat and good-looking.

I was sick part of the way and had to ride part of the time, but was not destitute of friends. The people were exceedingly kind to me, and gave me different things for a change when I could not eat my own food. I got well, however, and was able to go over the mountains singing and praising God every day. We enjoyed the journey much. We used to get up in the morning, often when the moon and stars were shining, and get our breakfast, take down our tents and go up to the front of camp to prayers, and then off on the road. We stopped for dinner sometimes one, sometimes two hours, and then off again, stopping to camp at sun-down, perhaps a little sooner or a little later; this depending on our being near to water. We had plenty of good fodder all the

way; and plenty of wood, with the exception of one part of the way where we gathered 'buffalo-chips.' When night came we were generally tired, but not too much so to enjoy the dance and song. Being scant of bed-clothes, I was thankful for the use of a buffalo-robe and some blankets kindly loaned to me by brother Hockings, one of the teamsters. There is some most beautiful scenery by the way. We saw no buffaloes; but we saw some antelope, deer, wild geese and ducks and other kinds of fowl and plenty of fish. We got lots of plums, and grapes, and currants, and cherries, which we made pies of. Some places you could get a cart load of plums in a very little distance.

I hope, my dear friends, you do not think that I am in want, or any one in these valleys. I could make my home in ten or twelve places. We were met in Emigration Canyon and were given fruit, &c., and when we came to the camping-square the people brought us bread, butter, eggs, preserves, honey, potatoes and many more things that made us comfortable."

Sister Marian Jenkins writes from Great Salt Lake City to her friends in Cardiff, South Wales:—"I am thankful that I am here and am enjoying good health, notwithstanding the journey has been long and tedious; still, it was rendered pleasant by the company of the vast number of my brethren and sisters, from various parts of the earth, who were journeying with the same great object in view which prompted me to gather with the Saints. Guided and directed by the Spirit and influence of the Almighty, we felt well while traversing the mighty deep and passing through the once glorious but now unhappily divided States of America, where contentions, strifes, war and bloodshed, are witnessed on every hand. We travelled over the plains in safety. The scenery is magnificent and grand. Limitless plains stretching away to the verge of the horizon, on which can be gathered fruits of various kinds. Herds of antelope, elk, deer and buffalo may be seen trotting over their green beds of the richest grass. After this comes a more mountainous country; high hills and deep valleys, and ravines seemingly impassable; lofty mountains lift their gigantic peaks towards heaven, which are covered with eternal snow, from which flow down streams of the most delicious water to refresh the weary traveller.

I arrived in safety in the great basin of the Rocky Mountains, where a great number of my old friends and acquaintances greeted me with much kindness."

Sister Sarah Anglesey writes from City Bountiful to her parents in Liverpool,—"I reached this Territory safely and was well received on my arrival. I am now living in City Bountiful, ten miles from Great Salt Lake City, and have a good place. I expect to pay a visit to my sister [and her husband] at Brigham City, which is sixty miles from Great Salt Lake City, in a few days. Martha has learned to milk cows and do other dairy work quite handy. She has spun enough of yarn this summer to make sixty yards of cloth. Peace and plenty reign in Deseret. The immigration has all arrived. The blessings of the Almighty rest on Zion and her inhabitants."

Brother William Fuller writes from Great Salt Lake City to his wife's parents, who live near Basingstoke,—"I left Florence on the 6th of August, two days after Lizzie (his wife) left, she having gone in one of the Church trains, while I engaged as a teamster and worked my way through, thus saving considerable. The companies we were in passed and repassed several times, so that we had several opportunities of seeing each other. She reached Great Salt Lake City two days before me, but she found several friends immediately on her arrival who treated her very kindly.

I would like to give you a description of the journey here if I could, but my powers are not equal to the task. We began the land journey from Florence by travelling some 5, 10, 15 and so on, miles per day; further on we reached 20, 22, and once 28 miles in a day. You may be startled at this, and especially when I say that Lizzie walked almost the entire way. The truth is, you somehow get the spirit of walking, and the travelling is not half so bad as it is to sit and think of it. You would be somewhat amused to see our tents and tent-fires, our bake-cattles and our wagons drawn by oxen—some by 4, 6, 8 and 10 oxen,

over the hills, valleys, rivers and ditches. In the morning the horn would blow for the people to rise; then, all would prepare and get breakfast, and about 8 or 9 o'clock the tents would be rolled up and put on the wagons, and out they roll on the road one after the other, the 'pilgrims' journeying on ahead, plucking the flowers, climbing the hills, or travelling on faster to sit down and rest till the train arrives. The oxen travel from one and a half to two miles per hour. At noon the train halts about two hours for dinner; after which it jogs along till sundown, and then the wagons are placed round in a circle, the tents are pitched, men get the water and wood, women make the fire and cook, and the horn again sounds to repair to bed. All in a train are under the direction of one man placed as captain. Thus passes along some ten or eleven weeks of our journey here. The Indians were very scarce on the road this year. The emigration being so large they were all driven farther into the country to hunt. Stage coaches run backwards and forwards every day all the distance, and the stations are some ten miles, more or less, apart.

The first 500 miles of the journey is called the plains, and truly so called. We travelled about that distance, in nearly a straight line, by *one* river, the Platte; and at intervals we crossed numerous tributary streams. The land is exceedingly fertile; wheat, corn, water-melons, &c., grow in rich profusion when cultivated. Then we strike into the hills; and the rest of the way is over hills and through valleys, round and over mountains, till we reach the Valley. The journey through the mountainous country is not near so difficult as one unacquainted with it would think. The roads pass through the valleys, and when the mountains are approached the roads are dug round them, as you might dig out a path round a rising ground; and thus we escape having to climb the mountains. The journey over the plains is hardy and healthy. Of course, persons may make it pleasant or unpleasant to a great extent themselves.

The first sight you have of the city is only four miles away from it, just as you come out from the mountains; and the sight is splendid. You look upon a valley about 30 miles long and 20 or so wide. The position and arrangement of the city are beautiful. It is divided into square 'blocks,' with a stream of water running through every street. Each house is on a lot or piece of land with an orchard or garden round it. I have seen Presidents Young, Kimball and Wells. At the meeting in the Bowery there were over 5,000 persons present. I feel amply repaid for all the difficulties I had to encounter while coming here. The city surprises and pleases all comers. Building is going on all the time. Every kind of trade is carried on in it. Improvement is the order, independence the aim of the people; happiness and plenty are the results. The altitude of this valley is considerable, as it is over 4,000 feet above the level of the sea, embosomed in mountains, with valleys stretching beyond on the other side. It is summer yet with us; no signs of winter having made their appearance since we arrived. We enjoy first-rate health."

C O R R E S P O N D E N C E .

AMERICA.

We have been favored with the perusal of a letter from Elder G. A. Smith to brother John Fidoe, of Herefordshire, from which we extract as follows:—

Great Salt Lake City,
Nov. 15, 1862.

Brother John Fidoe,—Yours, dated Golden Valley, Herefordshire, Sept.

29th, 1862, was duly received. It has been read to President Young, who was much pleased to hear that you are still alive and intending once more to gather with the Saints. On the occasion of reading your letter to President Young, many old reminiscences were called to mind, and among the rest your officiating as barber for us on board the ship *Rochester*, when she was rolling with a high sea so that a man could not sit

still. President Young remembers you when he was in Herefordshire.

It would be advisable for you to seek the earliest possible opportunity to gather with the Saints, as there is danger of the road being shut up for some time; and I can assure you that many old friends will be glad to see you again, if not to manage a piece of artillery, to enjoy the blessings and instructions which God bestows upon his people in the Mountains. The Saints generally have experienced an unparalleled succession of prosperity since they arrived in the Valleys, chequered only by a few seasons of scarcity of bread, Indian annoyances and Federal usurpations, which, however, have been thoroughly overcome so that no person has perished from want of food, or been destroyed by the Federal armies. A few have lost their lives in endeavoring to do good to the Indians, among them my son, G. A. Smith, jun., who was assassinated by Navahoes while on a mission to the Moquitch Indians.

A very large number of brethren are moving to Washington county, the extreme south of the Territory, where cotton, indigo, grapes, figs and sweet potatoes are raised, and bees are kept—a distance of about 350 miles from this city, by the road.

President Young, accompanied by Elders Taylor, E. T. Benson, L. Snow and myself, have visited nearly all the settlements in the Territory this summer and fall, travelling in the aggregate about 1,200 miles; and it was astonishing to see the large assemblies of people which met us at every place. Bread is abundant, and the country abounds in cattle; but money is scarce, so much so, that it has been impossible to pay the Federal tax to support the war. Almost anybody can pay wheat or flour for work, but cash and store goods are hard to obtain. About 100,000 pounds of cotton have been raised in Washington county this year, but there is no machinery in the country to manufacture it; considerable, however, is being worked by hand. Notwithstanding the hard winter, every settlement in the Territory is raising sheep, and a great deal of wool is produced and worked up; yet it is insufficient to supply clothing to all; though a great obstacle is the old tradition—to buy

everything we want ready made, and it is hard to learn to produce. Good flax and hemp can be raised in almost every settlement, and it is raised in small quantities.

The members of the Agricultural and Manufacturing Society are exerting themselves to disseminate information and encourage home productions. Branch societies have been established in various counties; fairs held in many places, where exhibitions of home-produced articles, many of them of a quality highly creditable to their producers, have been calculated to encourage emulation. One great blessing to the country is the cultivation of the Chinese sugar-cane. Thousands of barrels of excellent molasses (treacle) have been produced this season, greatly relieving the people from buying their sweets. Apples, pears, peaches, apricots, cherries, plums, strawberries, grapes, currants and gooseberries, are in successful cultivation, and all this in a country where everything has to be watered by hand, and where materials for fencing are to be brought with great trouble from the mountain tops, by a poor people who have made pieces of the desert to blossom like the garden of the Lord.

Brother Woodruff spends a considerable portion of his time in the Historian's Office; but he is also a very industrious farmer, sheep-raiser and molasses-maker, and by these means supports a numerous family by the sweat of his brow.

Brother John Benbow is a well-to-do farmer, and has been blessed with a family of several small children.

Granite is being hauled for the Temple for 22 miles, in large blocks, some of them weighing 9,000 pounds. Workmen are constantly engaged in fitting them for their places.

The Theatre is 144 feet long, 80 wide and 46 high, 22 feet of which is rock-work, and will be ready for use in a few days. It is a highly creditable edifice.

Elder W. W. Player, who laid the front course of the stones for the Temple in Nauvoo, arrived here this season with his family.

I remain your friend and brother,
GEORGE A. SMITH.

SUMMARY OF NEWS.

ENGLAND.—The distress arising from the cotton famine continues on the increase. Typhus fever has begun to appear in some of the suffering towns in Lancashire in an epidemic form, and serious fears are entertained that its ravages will be heavy, particularly among those who from long wanting many of the necessaries of life have their constitutions enfeebled.

FRANCE.—The French Chambers were opened on the 12th. The speech of the Emperor, which has been looked for with considerable interest, was vague and indefinite as to the future line of policy he intended to pursue. He indulged, however, in a eulogistic retrospect of the previous five years. The cotton distress is increasing in France also, the truth beginning to ooze out that many thousands are suffering severely, while the subscriptions for their relief are very inadequate to meet the wants.

GREECE.—The throne of Greece is still a-begging. The Greeks have not lost all hopes of yet obtaining Prince Alfred, though the grounds for indulging in such hopes are extremely limited. England is withdrawing her protectorate of the Ionian isles. They will be united to Greece to increase her national importance. The Ionians view the measure differently, though the prevailing feeling is one of pleasure at the change.

PRUSSIA.—A sort of constitutional struggle is going on between the King of Prussia and his subjects. He is endeavoring to strengthen the monarchical privileges, while they view with suspicion the measures he is adopting. Thus far it has only manifested itself in expressions of dissatisfaction on the one side, and on the other an expressed determination to pursue the same line of policy. The Chambers were opened on the 14th instant by an unimportant speech from the throne delivered in the name of the King by the President of the Council.

AMERICA.—The news from the other side of the Atlantic by the last two or three mails is very stirring. President Lincoln has issued his Proclamation, emancipating the slaves in the rebellious States on and after January 1st 1863. Mr. Seymour was inaugurated as Governor of New York on the 1st. In his inaugural address he said he should support the Constitution of the United States, the Constitution of New York, enforce the laws, and maintain and defend the sovereignty and jurisdiction of the State. The spirit in which he interprets the Federal Constitution may or may not cause more disunion in the already disunited States. The South, it is reported, is beginning to be exasperated against England for refusing to join France in her proposed efforts for mediation. The *Etna* brings accounts of two battles, both of which seem to have lasted two or three days, and to have been attended with an enormous loss of life. One of these battles was fought at Vicksburg on the 27th, 28th, and 29th December; the other was fought at Murfreesborough, near Nashville, on the 30th December and 1st and 2nd January. At Vicksburg the Confederates claim to have repulsed the Federals in a series of desperate attacks, continued on three successive days; whilst at Murfreesborough the Federals claim to have carried the position of the Confederates after two days' fighting and after enormous losses on both sides. We have scarcely any particulars respecting the battle at Vicksburg, and not enough respecting that at Murfreesborough to enable us to judge of the real results attained by either party.

VARIETIES.

"There's two ways of doing it," said Pat to himself, as he stood musing and waiting for a job. "If I save two thousand dollars I must lay up a hundred dollars a year for twenty years, or I can put away ten dollars a year for two hundred years! Now which shall I do?"